

THE

ל'פמ"ג

SHEKEL



Published by the
AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.



Volume XXI, No. 5

September-October 1988



ANNE FRANK

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

5150 W. Copans Road Suite 1193

Margate, Florida 33063

Tel. 305-974-2336



STANLEY YULISH, *President*

MOE WEINSCHTEL, *Vice President*

JULIUS TUROFF, *Secretary*

SYLVIA HAFFNER MAGNUS, *Treasurer*

THE BOARD OF DIRECTORS

Edward Janis
Sylvia H. Magnus

William Rosenblum
Donna Sims

Nathan Sobel
J. J. Van Grover

Mel Wacks
Moe Weinschel
Stanley Yulish

Michael Druck, *Membership Chairman*

STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members.

THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC. / An Educational Informational Non-Profit Organization: Published six times a year. Membership: Annual \$15; Life \$200; Junior \$5; Foreign \$20. Send all remittances, undelivered magazines, change of address and zip code with old address label to A.I.N.A., 5150 W. Copans Road, Margate, Florida 33063.

EDWARD SCHUMAN, *Editor*
7230 N.E. Miami Court
Miami, FL 33138

NUMISMATIC CONSULTANTS IN ISRAEL

SAMUEL LACHMAN
SHMUEL MATALON

DOV GENACHOWSKI
YA'AKOV MESHORER

TABLE OF CONTENTS

The President's Message.....	2
Anne Frank Medals	
by Mel Wacks.....	3
My Favorite Coin	
by George Gilbert.....	6
Meier Dizengoff	
by Edward Schuman.....	9
Schutz Protection Medal	
by Peter S. Horvitz.....	12
Aleph Beth Page	
by Edward Janis.....	14
Jewish Minters in the Yemen	
by Samuel Lachman.....	16
Morty J. Zerder Obituary.....	20
Milton J. Shapps	
by Peter S. Horvitz.....	21
Samuel Segal Jr. Obituary.....	21
Israel Bank Notes-40 years of issue	
by Lance K. Campbell.....	22
Israel Government Coins and Medals Corp.	
Issues for Sale.....	28
Judean History is traced with coins	
John L. Barton.....	32
Concentration Camp Copy	
O.E. {Dusty} Royer.....	38
A Dutch Dowery Medal	
Edward Schuman.....	39

THE PRESIDENT'S MESSAGE

by STANLEY YULISH



Greetings:

Hopefully the drought will have ended by the time you read this. The summer has had sadness for A.I.N.A. Our good friend and Director, Morty Zerder, died and we miss him. Also, Sam Segal of the Miami area passed away, as well as Geraldine Grad of Massachusetts. We cannot afford to lose anyone, especially friends of the calibre that Morty, Sam, and Geraldine were. It made me reflect and think that more than ever the organization needs new blood. The leadership must involve younger generations so that after we are gone AINA will continue. We have developed an advertising plan to get new members, and Michael Druck will work with me on this problem.

I hope we can someday afford an Executive Director. So many duties need supervision and follow through. Ed Schuman and Moe Weinschel do their jobs to a "T", and I can't praise either man enough for their help. They are self-motivated and complete the job A-Z. I wish I had ten more like them.

Please come over and say "hello" at our New York Numismatic Convention September 8, 9, and 10. I want to meet you and learn about what's going on in your area. Your input is always appreciated whether its praise or criticism. I'm pleased with the progress, but impatient to move and see even more results.

A Healthy Happy New Year to you and your loved ones, and may all of us be inscribed in the Book of Life.

Shalom,

A handwritten signature in cursive script, appearing to read "Stan".

Stan

Anne Frank Medals

by Mel Wacks

Israel has issued the Anne Frank Medal as a lasting tangible expression of the innocence of youth, the greatness of mind and the tragedy that was the Holocaust. Few people in the civilized world have not been touched by the insightful diary of young Anne Frank — the book which has been a bestseller in almost every known language, the play or motion picture.

Anne Frank was born in Frankfurt, Germany on June 12, 1929. She emigrated to Holland with her family in 1933 to escape the Nazis. In July 1942 they were forced to take refuge with four others in a back apartment in Amsterdam. They remained until August 4, 1944 when the Grune Polizei made a raid on the "Secret Annexe" and all the occupants were sent to German and Dutch concentration camps. In March 1945, two months before the liberation of Holland, Anne died of typhoid at Bergen-Belsen.

Though the "Secret Annexe" was plundered by the Gestapo, Anne's diary was miraculously overlooked until it was discovered by two of the people who had helped hide the Frank family. Only Otto Frank survived the war. He managed to have his daughter's diary published in Holland in 1947 after being rejected by numerous publishers. History will have to judge the truth of Anne Frank's words: "In spite of everything I still believe that people are really good at heart."

The Anne Frank commemorative

was created by Alex Shagin, former head designer at the Leningrad Mint who emigrated to America seeking artistic and religious freedom.

On the obverse of the medal, Anne Frank's face emerges from behind a half open door, symbolic of the Jewish people's emergence from hiding at the end of the Holocaust. Inscribed are the young diarist's name in Hebrew and English, and a menorah with one lit candle — symbol of hope — based on a drawing by Israeli children. The flame forms part of Anne's last name in Hebrew. Shagin's name appears below.

The reverse design features a stylized hand raised in protest behind a barbed wire fence, upon which is hung the six-pointed Star of David with the word "Jood", which Anne and all other Dutch Jews were forced to wear. Above is the Hebrew word for "remember", and "REMEMBER HOLOCAUST" in English appears on the sides; below are the Holocaust years 1933-1945, which Anne spent in Holland.

On May 4th, Israel Government Coins and Medals Corporation Director-General Eliezer Shiloni presented sets of the Anne Frank Medals to two Dutch "Righteous Gentiles" who now live in Israel — Mr. Abraham Brur and Mrs. Frane Munsch-Twagerman. Also receiving medals were Mrs. Brur and Mrs. Hana Weiss, who was the young girl saved by Mrs. Twagerman. Attending the emotional presentation were His Excellency

Jan Herman van Roijen, the Ambassador of the Netherlands to Israel, and Dr. Arad, Managing Director of Yad Vashem (Holocaust Memorial). In his remarks, Mr. Shiloni indicated that "the issuance of the Anne Frank Medal is a tribute to those Dutch people who risked their lives in helping their Jewish neighbors during the Second World War; their heroic,

humanitarian acts merit every blessing and universal respect."

On June 15th, the Israeli Ambassador to the Netherlands presented Anne Frank Medals to members to the Gies family, who hid the Franks. The ceremony took place at the House of Anne Frank in Amsterdam in the presence of Mr. Shiloni and the Chairman of the Dutch Parliament.



THE AMBASSADOR OF THE NETHERLANDS TO ISRAEL
PRESENTING AN ANNE FRANK ADILLION TO MRS. BRUR,
IN THE PRESENCE OF MR. ELIEZER SHILONI,
DIRECTOR OF THE ISRAEL GOVERNMENT
COINS AND MEDALS CORPORATION



She was a young girl, with gentle, sad, dark eyes. Her name was Anne Frank, and her secret thoughts while hiding in a secret place would one day, and for all time, pierce the conscience of the world.

In 1941, the Nazis invaded and occupied the Netherlands.

The Franks went into hiding in an attic with four other Jewish people. They were helped by a few Gentile friends.

Anne's diary, found after the family's arrest, is a chronicle of human emotion, heightened by constant fear. Sensitive and perceptive, Anne was able to capture the mental anguish, humiliation and anger of the little group.

On August 4, 1944, they were found, and transported to a death camp in Auschwitz, Poland, where Anne's mother died. Anne and her sister were sent to Bergen-Belsen where conditions were so horrible, both died of typhus. But their father, Otto Frank, lived to see liberation, and to read again the words his daughter wrote, "In spite of everything I still believe that people are really good at heart."

The **Anne Frank Medal** is a lasting tangible expression of the innocence of youth, the greatness of mind and the tragedy that was the Holocaust.

Description of the Medal

Obverse: Anne Frank's face emerges from behind a half open door, symbolic of the Jewish people's emergence from hiding at the end of the Holocaust. The young diarist's name in Hebrew, and a menorah with one lit candle — symbol of hope — based on a drawing by Israeli children, commemorating Anne Frank. The flame forms part of the last letter of Anne Frank's name in Hebrew. The artist's signature.

Reverse: A hand holding the Six Point Star with the word "Jood" (Dutch for "Jew") rises behind strands of barbed wire, forming a stark memorial to the victims of the Holocaust. The word "Remember" in Hebrew, the Holocaust dates of 1933-1945, the words "Remember" and "Holocaust". The Six Point Star, once a mark of the persecuted, has since become the proud symbol of a nation.

Edge: The Corporation's emblem and initials: IGCMC - חמממ and a serial number. Silver medals: Sterling 925. Gold medals: milled edge.

Design: Alex Shagin, world-renowned medallist, who emigrated from the Soviet Union, after having designed the USSR's 1980 Olympic coin series, in search of artistic freedom and his Jewish identity.

My Favorite Coin

by George Gilbert

If conversation fades at a dinner party in our home, I keep in reserve (and at hand) a provocative question and a coin which is my own answer to the question I pose: "What is the oldest family heirloom in your home?"

When people are puzzled, I suggest that perhaps the family cherishes inherited dinnerware, or perhaps a grandfather's watch, some precious item of jewelry, old letters, even an odd piece of furniture. It is not surprising that families of today cherish a trinket or a photo album dating back 100 years or more, perhaps some silverware brought from the Old Country, even a samovar.

Then it's a guessing game as to the possible ages of recalled items. Few families hold possessions 200 years old. It is then I bring out my favorite coin and state that it is over 2200 years old. I pass my bronze coin of Ptolemy II (Philadelphus) of Greek-period Egypt to be actually handled by our guests.

Instant amazement! Almost a shock! It is truly old, surely a treasure. Each guest handles it gingerly fearful that its antiquity should not be marred by thoughtless handling. Next each hefts the coin, easily the largest anyone has ever handled. (At 1.95 ounces, it weighs as much as 6 half-dollars.) In size it more resembles a chocolate Oreo cookie than any coin in a purse. It is after all, one of the largest coins ever struck as legal tender by a government. (A larger coin is a

bronze of carthage which is 47 mm, struck about 225 BCE.

Then the questions begin. "Where did you get it? It is very valuable? Why did you get it?!" It is when I hear the "why" that I am ready to capture interest at the table for the art and history to be enjoyed by anyone in numismatics — and especially in the more lore of Jewish numismatics.

Perhaps the story will interest guests at your next dinner party. It starts with Alexander the Great. At age 20 he had left Macedonia and in the next dozen years with five armies conquered the lands into India and up to the Himalayas before he died of fevers at age 33.

His generals divided the conquered areas; Ptolemy I (Soter) was awarded Judea and the lands into Aegyptus. He brought the body of Alexander from Babylonia to the Aegyptus port founded by Alexander and named Alexandria by him following his victories at Tyre (Lebanon) and at Gaza (still a headline city name today). Alexander's engineers built the road which today runs from Haifa south along the Sea.

Ptolemy buried Alexander and made Alexandria the capital of a major kingdom; it has flourished to this day.

Ptolemy I (at this point we have to call him that because he founded a dynasty which ruled through to a Ptolemy XVI) was a leader at the start of a century, noted Y. Meshorer, of both

economic and cultural efflorescence as Hellenism spread through the various classes of the eastern peoples. He ruled for 27 years from 323 to 285 BC. (By the way, the Cleopatra of Marc Anthony and Julius Caesar fame was the sister to Ptolemy XIV and XV. Ptolemy XVI was her son, all of this just prior to Year 1 of the modern calendar.)

Now Ptolemy I was not just a brilliant general. History rewards his memory as an equally audacious administrator and builder, his most famous structure of all being the historic Library at Alexandria. It is believed that this library had the written history of antiquity (on papyrus and skins) of 250,000 books, the advanced knowledge of art, science, language and events of the civilizations up to the Greek Era.

On his death, son Philadelphus extended his father's good works, including a dedication to the growth of the Library. He sent many precious gifts and sacred vessels to the Temple at Jerusalem, and he invited the Elders of that city to undertake a Greek translation of the Holy Scriptures which became known as the *Septuagint*. The Ptolemaic kingdom, says Meshorer, attached great political and economic importance to the Land of Israel. Between them there was significant import and export trade, the olive oil of Israel, renowned for its excellent quality, constituting a material item of export to Egypt. The Jewish inhabitants of Judea enjoyed internal autonomy and their own Temple, the High Priesthood and even the Hellenis-

tic authorities recognized the ordinances of the Torah as the Constitution of the Jewish community.

And now at last, we explain why our guests have been passing the bronze coin with more than some curiosity from hand to hand: It was Ptolemy II's authorized translation which brought the Word to the rest of the world in the common tongue of that day. Those words journeyed from Greek to Latin, from Latin to the languages of all Humanity.

Someone at the table was handling a coin that had been paid to a clerk at the Library, or perhaps from the purse of one of the building's maintenance men.

The Library at Alexandria burned down during the rule of Ptolemy II; its loss to the world has been staggering. But the *Septuagint* had already been written by Greek scribes onto papyrus copies that crossed the sea to Greece, to Rome and into history. Its message was the cornerstone of monotheism in an age of Gods named Zeus and Neptune and Diana who lived on Mount Olympus.

This bronze coin of Ptolemy II, like the coins of his father and the similar coins of the Ptolemys who followed carried the public image of Zeus; the eagle on the reverse is symbolic of Aegyptus. At the American Numismatic Society it was compared to nearly a dozen of the same coins of that collection. Our coin was in a condition better than most, somewhat worse than their best.

We learned there that it is believed today that from writings of the period it has been possible



to determine that three of these coins made a week's pay for a workman.

So the topic of the evening

turned from casual chitchat to a new look at history as one wondered about a coin almost 2300 years old.



MEIER DIZENGOFF BY EDWARD SCHUMAN

There have been many famous men and women who have left their imprint, for one reason or another, on the history of the Holyland. The signatures of these personalities have long been sought after by serious collectors of autographs. When signatures appear on documents of finance, as bank checks or drafts, then the items also assume numismatic characteristics.

Meir Dizengoff was born in Akimovici, near Orgeyev, Bessarabia, Russia in 1861. His activities in Russian revolutionary movements in his youth caused him to be arrested and jailed several times. He later became active in the Hovevei Zion (Lovers of Zion) movement, and from that time on became enthralled with the idea of Palestine becoming the homeland for the Jewish people.

During the 1880's he attended a university in France where he specialized in the production of glass and glass products. In 1892, he was sent to Palestine by Baron Edmond de Rothschild for the purpose of establishing a glass factory at Tantura (Dov) which was to supply the glass bottles for the various wine colonies established by the baron and be used to package the wine. The factory was forced to close in 1894 when it became clear that the local sand was not suitable for the production of glass bottles. To import sand would be too costly for the venture.

During his stay in Palestine, Dizengoff tried with others to establish a Jewish workers organization. All of his life he continually fought for better working conditions for labor. He returned to Russia in 1894, settling in Odessa where he went into business. He became even greater involved in Zionist activities and served as a delegate to several of the Zionist conventions. He was the founder in 1904 of the Geulah Company, a company organized for the purpose of purchasing land in Palestine for use as Jewish settlements. As a director of the company, he was sent back to Palestine in 1905 to look after the company's interests. He settled in Jaffa, and opened a mercantile business.

He was one of the founders of the Ahuzat Bayit Co. formed to develop a new Jewish community outside of Jaffa. This quarter, later called Tel-Aviv was founded in 1909. In 1911, Dizengoff was elected head of the local council, and when Tel-Aviv became a city in 1921, Dizengoff was elected the first mayor. He served in this position until his death in 1936 except for a short span of three years. Several early photographs exist showing the beginnings of Tel-Aviv, built on the sand dunes overlooking the Mediterranean Sea.

During World War I, Dizengoff led a committee for the assistance of war sufferers and refugees. His activities were not looked upon favorably by the Turkish authorities, who arrested and tortured him, then eventually expelled him to Damascus. He remained there until the conquest of Northern Palestine by the British in 1918. His house on Rothschild Boulevard was donated to Tel-Aviv for a city museum in honor of his wife Zina's name.

Upon the outbreak of the Arab riots in 1936, he urged the government to establish offices in Tel-Aviv and that a separate seaport be established as well. While the cities today are adjacent to each other, Jaffa retains the old Arab flavor of narrow winding streets, the famous clock tower and minarets. Tel-Aviv is a modern metropolis, with magnificent new hotels built along the seacoast, and is today the city which is the financial center of Israel.



THE TEL-AVIV COUNCIL ON THE BALCONY OF
DIZENGOFF'S HOUSE ON ROTHSCHILD BLVD. 1910



COMMITTEE OF TEL-AVIV EXCHANGE DATED 1920
IN THE AMOUNT OF 31658 PIASTRES. DIZENGOFF'S
SIGNATURE CANCELS THE REVENUE STAMPS

The city of Tel-Aviv honored Dizengoff by naming a street and a park after him. Dizengoff Street is one of the leading streets of Israel. Fine shops, are located on the street, along with dozens of sidewalk cafes with chairs and tables put out daily on the wide sidewalks. The street is closed to vehicle traffic on the Sabbath and becomes a large pedestrian mall. Thousands of people can be seen strolling along, eating falafels, pizza, swarma, ice cream or fine pastries.

Numismatically, Dizengoff has left a fine legacy of signed checks and other financial documents, both as a private businessman, as well as mayor of Tel-Aviv. He has signed both in Hebrew as well as in English, but since the writer is not fluent in Hebrew, only English signed materials have been collected. There are about a half dozen different Dizengoff items in my collection. Several are illustrated in this article, including early business checks as well as checks signed in his official capacity as mayor. Dizengoff material is really not scarce, and can be readily found by searching out Israeli numismatic dealers.

**The AINA Educational Library of slides and tapes
is available free to all interested groups.**

Write for a free list and details.

Schutz (Protection) Medal

by Peter S. Horvitz

The tradition of the *Schutzjuden* (protected Jews) has its origin in the Carolingian period. At that time, certain Jews, in exchange for payments to the emperor, were granted safe conduct, as well as special commercial privileges. This protection took the form of a document, a *Schutzbriefer* (protection letter.) This tradition continued in German lands throughout the Middle Ages, taking on new characteristics as time went on. The emperors eventually abrogated their rights as sole issuers of *Schutzbriefer* and local kings and princes also became sources of protection. Sometimes *Schutzbriefer* were issued for whole groups of Jews, but often they were for individuals. These letters of protection had to be renewed regularly with, of course, renewed payments of *Schutzgeld* (protection money.)

The result of the *Schutzbriefer* was that the German Jews became divided into two classes, those that were protected, the *Schutzjuden* or *Ba'al Kiyum* (in Hebrew,) and the mass of Jews called *unvergeleitete* (without letters of safe-conduct.) The right to be a *Schutzjude* became hereditary. In some areas, for instance in Silesia, the *Schutzjuden* themselves developed even greater degrees of exclusivity. It was from the privileged ranks of the *Schutzjuden* that the Court Jews generally arose.

The system of *Schutzbriefer* continued undisturbed until 1812, when certain areas which fell



under the influence of Napoleon suspended the system with the liberation of the Jews. However, with the fall of Napoleon, the system returned in full force. Undoubtedly any *Schutzjuden* who may have let their good relations with their protecting princes lapse during this time must have had deep regrets by 1817, when the system was completely restored.

In 1848, as a result of the Revolution of that year, again the system of *Schutzbriefer* was suspended. By 1850 it was back.

It was only in 1871 that Jewish emancipation was declared throughout Germany. (Eight years after Lincoln's Emancipation Proclamation!) It was not until 1877 that the last legal indignity of the "Jewish Oath" was finally abolished.

With emancipation *Schutzbriefer* were no longer needed. However, many formally protected Jews must have learned the lessons of 1812 and 1848. Perhaps, this too would not last. Furthermore, troubles for the German Jews

certainly did not end in 1871 or 1877. In 1881 there were a series of anti-Semitic riots throughout Germany. In 1891, at the town of Xanten, there were accusations brought of Jewish ritual murder. In the midst of this, the organized anti-Semitic political party was growing stronger and stronger.

Many *Schutzjuden* must have felt that they must do anything within their powers to maintain their ancient privileges and good relations with their local princes. Many of these must have continued to give gifts and do special favors for their princes, even when this was no longer a legal requirement.

In my collection I have a medal which I believe was presented to such a *Schutzjude* who after emancipation continued to "render special services" for his prince, the Prince of Hatzfeldt. The medal is not dated, but for reasons that I'll discuss shortly, I believe it was issued in 1900. It is the thesis of this article that this medal was presented in lieu of a *Schutzbriefe*, which document the prince could no longer legally issue, just as presents and favors replaced the *Schutzgelt*.

The medal in question is uniface and measures 50 millimeters. It is struck in silver. On the blank reverse is attached a twisted silver wire which may have formed part of a pin, but more likely was part of a loop to mount the medal on a sash. The obverse of the medal shows a branch of bay to the left of an inscription. The inscription reads: UNTER DEM SCHUTZE SR. DURCHLAUCHT, DES FÜRSTEN VON HATZ-

FELDT, HERZOG ZU TRACHENBERG. FÜR VERDIENSTVOLLE LEISTUNGEN. ("Under the Protection [Schutze] of His Highness Prince of Hatzfeldt, Duke of Trachenberg. For Special Services Rendered.")

The prince in question was Hermann, Fifth Prince of Hatzfeldt, born 1848 and died 1933. The Hatzfeldt princes had originated in the twelfth century in Hesse-Nassau, but since 1643 their family seat had been at Trachenberg, Silesia (now Zmigród, Poland.) It was, however, only on January 1, 1900 that the family was given the title of Dukes of Trachenberg. Therefore, this medal can not antedate this date. Perhaps the "special services rendered" on the medal refer to financial assistance needed by the Prince in acquiring his new title.

Is it certain that this medal was designed for presentation to a Jew? Of course the answer can not be categorical. But the corollary questions then arise: Why would a non-Jew need any kind of princely protection (as opposed to honors) and why would a non-Jew wish to see himself described as "unter dem schutze" after a thousand years of *Schutzjuden*, *Schutzbriefe*, and *Schutzgeld*, all associated with Jews?

That the word *Schutz* had not lost either its efficacy (almost a magic charm) or its association with Jews is borne out by the story of Raoul Wallenberg. The highly successful documents that the heroic Swede produced that saved thousands of Jewish lives were headed, in bold letters, *SCHUTZE-PASS*.

The ALPH BETH Page

...Dedicated to the Beginner by Edward Janis

Q. At the recent sale at the AINA convention in New York, I saw a pattern piece of the first Liberation medal. What can you tell me about it? I can't find any information on it at all.

T.H., Bayville, N.Y.

A. A full year before the Israel Government decided to commemorate the upcoming tenth anniversary by the issuance of commemorative coins and medals, Leo Kadman presented his theme of JUDAEA CAPTA — ISRAEL LIBERATA to the Anniversary Committee which was nominated by the Prime Minister and appointed by ratification of the Knesset. As early as 1948 during Israel's first year, Kadman proposed the issuance of a Judaea Capta — Israel Liberata medal to the late David Remez, the then chairman of the Inter-Ministerial Commission for Symbols and Designs. The proposal, at that time, was thought to be premature.

The Anniversary Committee decided to use Kadman's suggestion of a replica of an ancient coin issued by the Romans in commemoration of their victory in the Jewish War, and the destruction of the Temple in 70 C.E. Coupled with the replica are chains and the legend GALTA JEHUDA — the Exile of Jehuda. The reverse showed a representation of the modern liberated Israel — ISRAEL LIBERATA — a male

worker and a female farmer facing each other under a palm tree. Around the rim are ten six pointed stars one for each year of independence, and the legend ASSOR LECHERUT ISRAEL — Ten years Freedom of Israel. In exergue the date 5718 (1958). The interesting edge inscription ISRAEL GOVERNMENT APPROVED ISSUE 1948-1958 which appears on the gold and silver issues is missing on the patterns.

I have heard that the original drawing of the reverse had the male and female facing outward with their backs to the palm tree. One of the members of the Advisory Committee for Coins, Commemorative Coins and Banknotes of the Bank of Israel, the successor to the initial Anniversary Commemorative Committee, suggested that the man and woman with their backs to each other were angry and not talking to each other. This was quickly changed and the new design was adopted. Kadman's design was carried out by private strikings in 27 mm gold and 38 mm silver by John Pinches, Ltd., London.

The 43.5 mm patterns are both 4 and 5 mm thick. They are rare. One shell exists. The gold medals were issued in small blue leather purses suitably imprinted. These leather purses were discarded and today are worth perhaps more than the gold medal it once contained.



1958. Liberation ISRAEL GOVERNMENT MEDAL



Struck from cancelled dies because of the immediate sell-out of the original issue. The Government of Israel decided to strike these few pieces to fill in the sets of complete medals for the subscribers who joined in 1960. The die had been cancelled by the Tenth Anniversary Committee by drilling holes in the dies. When the cancelled dies were used for these few medals the holes created the effect of "plugs" in the medals, which were then polished by hand.

Jewish Minters in the Yemen

by Samuel Lachman, Haifa

In the course of the events of the exile of the Jews to Mawza^c in 1679 — 1680 / 1090 — 1092 H, all religious books which were in the synagogues were lost (1). These books which were handwritten, contained in addition to their religious texts, some information about historical and other events, in the texts or in the colophons, or the like, and this includes the minting or the minters. Although it is known that the Jews were connected with the mints in the Yemen, our earliest information dates from the end of the 17th century. Under these circumstances, it seems advisable to present all what could be traced about the mints of the Yemen before the exile of the Jews to Mawza^c.

NOTES ON MOSLEM MINTERS BEFORE THE EXILE

Ibn al-Ḥūbab was responsible for the mint of Ṣanʿā' in 232 H/846-47 (Abbasid rule)(2). The mint workers were called people.

The mint masters and assayers at Ṣanʿā' and Ṣaʿdah of the first Zaidī Imāms (i.e. al-Ḥādī illa al-ḥaqq Yahya (o.b. 298 H/911), al-Murtaḍa Muḥammad ibn al-Ḥādī (o.b. 301 H/922), al-Nāṣir Aḥmad ibn al-Ḥādī (o.b. 325 H/937)) belonged all to the same family. They were ʿAbdurraḥman, Muḥammad b. ʿAbdurraḥman, Ibrahim b. Muḥammad, and Muḥammad b. Ibrahim. The mint workers were again mentioned as people (3).

In 901 H/1495-96, the mintmaster (Shaikh Dār al-ḍarb) at Zabīd was Ismāʿīl b. Abū all-Ghāyat al-Sunbulī. No further information is available. (Ṭahirids of Yemen)(4).

The Ottoman Pasha Maḥmud came to the Yemen in Safar 968/October 1560. He accused the Emin of the mint at Zabīd, the Faqīh ʿAbdulmalik al-Yamanī, of having debased the coinage, and had him killed, although the previous Pasha was responsible (5).

JEWS IN THE MINTS OF THE ZAIDI IMAMS

In Rabiʿ II 1089/June 1678, the Imām al-Mahdī Aḥmad b. al-Hassan ordered the Master of the Mint (ṣaḥīb dār al-ḍarb) to make his coinage of red gold ... (6). The fact that the name of the Master of the Mint is not mentioned, could indicate that he was a Jew.

An information about Jewish minters at Dhamār is found in an undated letter from Rada^c to R. Yaḥya b. Avraham Halevy at Ṣanʿā' (7). R. Yaḥya b. Avraham Halevy died in 1696 (1107-08 H) (8). Coins are known from Dhamār dated 1099 H (1687-88) and 1100 H (1688-89) in the name of the Imām al-Nāṣir Muḥammad b. al-Mahdī Aḥmad (1097 — 1130 H/1686 — 1718)(9).

Aaron b. Shalom Hacohen Iraqī was in-charge of the mint at Ṣanʿā' in the reign of the Imām al-Mutawakkil al-Qāsim b. al-Ḥusayn (1131 — 1139 H/1719 — 1727). R. Aaron Hacohen Iraqī died in 1727 (10).

R. Shalom b. Aaron Hacohen Iraqī (called al-Usta = the Master), was

Nagid of the Jewish community and in-charge of the mint of Şan^cā in the reign of the Imām al-Manşūr Ḥusayn b. al-Qāsim al-Mutawakkil (1139 – 1161 H/1727 – 1748), until he was dismissed and imprisoned by the following Imām al-Mahdī al-^cAbbas b. al-Mansūr Ḥusayn in 1761 (1175 H). He was released in 1762, and died in 1780, aged 95 (11). al-Mahdī al-^cAbbas reigned 1161 – 1189 H/1748 – 1175. Carsten Niebuhr, who visited the Yemen in 1763, talked to R. Shalom Hacohen Iraqi in Şan^cā. He writes that the Director of the Mint at that time (not the in-charge), was the Faqīh Aḥmad Hanash (12).

After the dismissal of R. Shalom b. Aaron Hacohen Iraqi, the office of the in-charge of the mint went to the Halevy family. Salem b. Yoseph (b. Yaḥya, see above) Halevy (13) was the first to hold this office. No dates have so far been traced by this writer, but he held office at the time of the Imām al-Mahdī al-^cAbbas (14).

R. Avraham b. Salem Halevy Alshaikh became sometimes after the death of his father, the in-charge of the mint of Şan^cā (15). The date is unknown. It has to be assumed that he was appointed by the Imām al-Manşūr ^cAlī b. al-Mahdī al-^cAbbas (1189 – 1224 H/1775 – 1809). He died in 1829 at the age of 80 (16). He was also the head of the community in non-religious affairs, i.e. Shaikh al-Yahūd. Since that time, his descendents' name is Halevy Alshaikh. In Jumādā II 1222/August 1807, the Imām dismissed the Jew who had been in-charge of the mint (17). It is quite possible that this was R. Avraham b. Salem Halevy Alshaikh.

Shalom b. Avraham Halevy Alshaikh followed his father as in-charge of the mint. Dates are not available. He was the minter of al-Mutawakkil Aḥmad b. al-Manşūr ^cAlī (1224 – 1231 H/1809 – 1816), and of al-Mahdī ^cAbdallāh b. al-Mutawakkil Aḥmad (1231 – 1251 H/1816 – 1835). During the latter reign the following events are described by Habshush (18): In 1232 H/1817, al-^cAffārī the vezir of the Imām, approached the Jewish in-charge of the mint, Shalom Halevy Alshaikh, asking him to debase the coinage. Shalom Halevy told him, tht he could only do so, upon the receipt of a letter to this effect from the Imām, inasmuch as the Imām checks the coins each month. 'We, the Jews are punished, if the coins dont have the full weight and the correct silver contents.' al-^cAffārī in order to achieve his aim, wrote a letter and had it signed by the Imām, misleading him. The order prescribed to strike fifty coins from an uqiyya instead of forty. Upon receipt of the letter, Shalom Halevy had the coins struck accordingly. When the coins were placed into circulation, the Moslem population complained to the Imām, when he left the mosque after the Friday prayer. al-^cAffārī was put into prison. al-^cAmrī (19) reports the same event as follows: The Imām's senior minister, Qāsim b. ^cAlī al-^cAffārī was imprisoned for the offense of lowering the silver contents of the coinage, and for his impetuosity (probably on Friday 29 Jumādā II 1232/16 May 1817). He was released two months later. al-^cAffārī was reappointed as minister at the beginning of 1233 H / end of 1817.

Sa'id Badihi and his son Yaḥya were minters at the end of the rule of al-Mahdī ^cAbdallāh. They fled later to Kawkabān (20).

In 1846, in the reign of the Imām al-Mutawakkil Muḥammad b. Yaḥya (1261 – 1266 H/1845 – 1849) the in-charge of the mint Yoseph Halevy Alshaikh was

accused of fraud, which led to extortions of the Jews by the authorities (21). One of the mint workers, Suleyman Maswary, who could not pay the amount demanded from him committed suicide (22).

In 1849, when the Turks entered Şan'ā, the Jewish minters remained in the fortress where the mint was situated, until the Turks were driven out (23).

Ya'aqov Saphir (24) after his return from India wrote on 10 Adar 5623 / 1 March 1863/10 Radaḡan 1279, ... in 5619/1275 H/1859, while he was in the Yemen, he met there the sons of Mori Suleyman Halevy Alshaikh, Yoseph, Salem and Yaḡya. They are silversmiths and were the minters of Sayyid al-Hādī Ḥusayn, who claimed the Imamate. The latter was driven out of Şan'ā by the population in 1860/1276 H, and al-Mutawakkil Muḡsin b. Aḡmad rose in his place. Before the latter had obtained the allegiance as Imām, he asked the three brothers, to mint coins in his name. Inasmuch as there is no silver in the country to mint coins, Spanish and Austrian Talers were alloyed with lead, and copper, half and a third. From this alloy coins were struck, sixty or seventy to the qirsh. The three brothers replied al-Mutawakkil, that they would mint coins when he became Imām, inasmuch as they did not want to loose their money. He let them go, but after he became Imām he had them arrested. They were accused of having alloyed the coins with base metal, below the fixed standard. The Imām referred the matter to the Chief Qaḡī for decision what was to be done. The reply was that they should be beheaded or accept Islam. They refused to become Moslems, and in Kislev 5623/Jumādā II 1279/November 1862, the eldest of the Brothers, Salem was beheaded at Şan'ā. The others were spared, but money had to be paid, and the Jewish community was fined with a large sum. The Jews were in fear and a considerable number fled from Şan'ā (25). An anonymous Arabic chronicle II reports these events one year later (26), ca. 18 Jumādā I 1280/31 October 1863 (27)(to correct to read 1279/11 November 1862): On this day the Mint was opened under the control of the Qāḡī Ḥusayn Jaghmān and the secretary the Qāḡī Aḡmad Suhayl. However the people renounced it (the coinage), and refused it. The matter was referred to the Sharīf al-Maqām (28). Under 3 Jumādā II 1280/15 November 1863 (to read 1279 H/26 November 1862 (29) ... and when the disorder happened with the Dhimmī, the Shaikh of the Mint, and the discussion of the adulteration of the coinage was referred to the Sharīf all-Maqām, the order came back, to kill him and to cut off his head. This was put into execution on Monday 3 Jumādā II at the Gate of Sayf al-Khilāfah at Şaḡat Yāsir, and both Moslems and Dhimmīs were pleased with this, and it had a great effect. With regards to the imprisonment of his brothers, they continued to be detained until they undertake to pay a fine of sixteen hundred qirsh to the Shaikh Muḡsin Muḡīd. There was a complaint from them about it, and (the amount) was reduced to a thousand qirsh.

Sa'id Arusi (30) in his chronicle writes, the mint was opened until the end of Teweth 5625 / January 1865. In Marcheshwan 5626 / November 1865, people started to use the new coins. These statements were important inasmuch as the mint employed many Jews.

R. Yaḡya b. Shalom Abyaḡ was in-charge of the mint of the Imām al-

Mutawakkil Yaḥya b. Muḥammad Ḥamid al-Dīn (1322 — 1367 H/1904 — 1948). The date of his appointment has so far not been traced. It is assumed to have been after 1919. He died in October 1934.

There is a description of the mint from the middle of the last century published by Habshush (32).

- (1) Reuben Ahroni. *Yemenite Jewry*. Bloomington, IN. 1986. p.121 ff.
- (2) al-Ḥamadanī. *Kitab al-jauharatain al-ʿatīqatain al-māʾit^ḥain aṣṣafrāʾ waʾl-baidā*. Die beiden Edelmetalle Gold und Silber. ed. Christopher Toll (Arabic and German translation), Uppsala 1968, p.262.
- (3) *ibid.*, pp.142, 192, 218, 220, 262.
- (4) Ibn al-Dayba^ḥ. *Al-faḍl al-mazīd ʿala bugḥat al-mustafīd fī akhbār madīnat Zabīd*. ed. Joseph Chelhod. *Sanʿāʾ* — Beyrouth 1983, p.232 (Arabic).
- (5) Qutb all-Dīn Muḥammad b. Aḥmad al-Naharawālī al-Makkī. *al-Barq al-Yamānī fī al-fath al-ʿuthmānī*. Ryad 1967. p.128 (Arabic).
- (6) ʿAbdallāh b. ʿAlī al-Wazīr. *Ṭabaq al-ḥalwā wa-ṣiḥāf al-mann waʾsalwā*. Chester Beatty Library, Dublin. Arabic manuscript No. 4097, fol 121 b. (Arabic).
- (7) Yehuda Levy Nahum. *Hasifat Genuzim Meteman (Revelation of Ancient Yemenite Treasures)* ed. Shimon Greidi. Holon 1971., pp.194-195. (Hebrew). — Yoseph Tobi. *Studies in 'Megilat Teman'*. Jerusalem 1986. p.159 ff (Hebrew).
- (8) Amram Qarah. *Saʾarat Teman*. Jerusalem 1954. p.183. (Hebrew).
- (9) This Imām changed his honorary title (laqab) in 1105 H (1693-94) to al-Ḥādī, and in 1109 H or 1110 H (1697-98) to al-Mahdī.
- (10) Tobi (above n.7) p.166 for the death. Other particulars quoted there cannot be accepted.
- (11) Qarah, (above n.8) p.183.
- (12) Carsten Niebuhr. *Beschreibung von Arabien*. Kopenhagen 1772, p.209.
- (13) The fact that he was in-charge of the mint is found in: Yoseph Qarah. *Rogez Hazman*. in Harel. Tel Aviv 1962. p.201 ff (Hebrew).
- (15) *ibid.*, p.202
- (16) Qarah (above n.8) p.183.
- (17) Ḥusayn b. ʿAbdullah al-ʿAmrī. *The Yemen in the 18th & 19th Centuries*. London 1985. p.59.
- (18) *The History of the Yemen* by Haim Habshush. ed. Yoseph Qafah. Chapter 15. *Sefunot* 2 Jerusalem 5718 (1958), pp.273/274 (Hebrew).
- (19) al-ʿAmrī, (above n.17) pp. 84, 87.
- (20) Yaʿaqov Saphir. *Sefer Masa Teman*. (Book of the Journey to the Yemen). ed. Avraham Yaʿari. Tel Aviv 1945. pp.137/138. (Hebrew).
- (21) Haim Habshush. *Travels in Yemen*. ed. S.D. Goitein (Judeo-Arabic and Hebrew). Jerusalem 1939 — 1941. Reprint 1983. p.84.
- (22) *ibid.*, pp.85-86.
- (23) Qarah (above n.8) p.30.

- (24) Saphir (above n.20) p.217 ff.
- (25) The events caused panic and horror among the Jews of San^cā'. In Europe they were published as follows:
 a) Halebanon (Hebrew) (Mainz Germany) Vol 1 No 3 24 Sivan 5623 / 11 June 1863, pp.27-28.
 b) Jewish Chronicle (London) of 7 August 1863 p.2 'A martyr of Sana'
- (26) R.B. Serjeant and Ismā^cil al-Akwa^c, in Serjeant & Lewcock. San^cā' — An Arabian Islamic City. London 1983. p.237-238, present this version.
- (27) Husayn b. Aḥmad al-Sayyāghī. Ṣaḥāḥat al-majhūla min tārikh al-Yaman. Ṣan^cā' / Beirut 1398 H/1978, p.91 (Arabic).
- (28) Serjeant and al-Akwa^c (above n.26) write Sharīf al-Maqām = The Imām.
- (29) al-Sayyāghī (above n.27), p.92 — Serjeant and al-Akwa^c (above n.26), p.238.
- (30) Sa'id Arusi. Metsukot Teman. ed. Yoseph Qafah. Sefunot 5 Jerusalem 5721 (1961), pp.295/296 (Hebrew).
- (31) R. Shalom b. Sa'adya Gamliel. The Jews and the King in the Yemen. Vol. 1 Jerusalem 1986 pp.121, 133 (Hebrew).
- (32) Habshush (above n.21) p.83 ff (Hebrew), English Serjeant & Lewcock (above n.26), p.236.

In Memory



Morty J. Zerder, L.M. 15 passed away suddenly over the 4th of July weekend in New York. He was a professional numismatist dealing in Israel and Palestine coinage exclusively. He was past president of the INS of Long Island, and held offices in the INS of New York, Brooklyn and Queens. He was a member of the board of A.I.N.A. from 1983.

He was a frequent speaker at clubs and conventions, and took part in several New York and Florida A.I.N.A. coins shows. He prepared six visual slide programs for A.I.N.A. He was often called upon for advice in cataloging judaic coin sales.

Morty had a MA in Physics and Mathematics, and had recently retired as the head of the science department at Yeshiva High School in Brooklyn. His students revered him and many kept in touch with him during the years. His first wife Marion died in 1982. He had recently married Selma Allen in November of 1987.

He was a devoted member of A.I.N.A. who often could be found at the Florida office pitching in, and doing whatever he could during his winter stays down South. He will be sadly missed by all.

S.H.M.

Milton J. Shapp

by Peter S. Horvitz

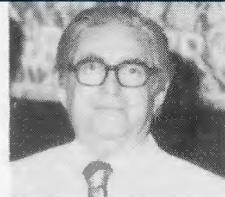
Milton J. Shapp was the first Jewish governor of the state of Pennsylvania. Indeed Shapp, who was elected to office in 1970 and reelected in 1974, was only the eleventh Jew to serve as governor of any of the fifty United States. Shapp, a Democrat, served as governor from 1971 to 1979. Nationally, Shapp is probably best remembered for his espousal of the 55 mile an hour highway speed limit, as opposed to a 50 mile an hour limit that Congress was about to impose. Shapp's argument that 55 was equally fuel efficient is generally credited with the passage of the higher limit.

There exists a 30 millimeter bronze medal marking Shapp's 1975



second inauguration. (It seems likely that a first inaugural medal must also exist.) The obverse shows jugate heads of Shapp and his lieutenant governor, Ernest J. Kline (not Jewish,) facing right. The reverse shows the seal of Pennsylvania. This medal was struck by the Pennsylvania based Franklin mint.

In Memory



The Shekel has only published obituaries of officers of the organization in the past. An exception is being made for a most unusual man, Samuel Segal Jr. who passed away in Miami in June.

Sam was life member #133 of A.I.N.A. and a most loyal supporter of the organization. While originally from Philadelphia, he had made his home in Miami for the past forty one years. When A.I.N.A. relocated to Florida some dozen years ago, Sam offered a donation of prime land to the organization, if a building could be erected. Unfortunately, A.I.N.A. was not ready for permanent headquarters, and his most generous offer had to be turned down. He always created unique personalized gifts for A.I.N.A. officers and friends, and during his recent long illness, was worried that his latest gifts would not be done. Many framed numismatic posters were given as gifts and were in the A.I.N.A. office on display. He was sadly distressed over Morris Bram's death, and his contribution of \$1000.00 was the first one received for the Morris Bram Memorial Fund. He will be sadly missed by his many friends.

ISRAEL BANK NOTES FORTY YEARS OF ISSUES.... AND THEN SOME

BY LANCE K. CAMPBELL

The modern State of Israel came into existence at midnight, May 14, 1948, the same time Great Britain allowed its 25-year-old mandate over Palestine to expire. The mandate symbolically ended with the departure of the last British high commissioner, Sir Alan Cunningham, from Haifa during the night of May 14. On that same evening in the city of Tel Aviv, 38 people signed and proclaimed the declaration of the Establishment of the State of Israel.

Issuance of the declaration was signaled by the blowing of the Shofar (a ram's horn blown on important occasions) and was followed by the recitation of Leviticus 25:10 — "Proclaim liberty throughout the land and to all inhabitants thereof." This same verse is inscribed on the American Liberty Bell in Philadelphia.

Fortunately for those of us involved with the world of paper money, the emergence of the new nation was followed by the emergence of a new currency for the State of Israel.

Seeds for the establishment of the new nation and the resulting separation from the British mandate over Palestine had been sown in a November 1917 letter from the British foreign secretary, Arthur James Balfour, to Lord Lionel Rothschild. This letter came to be known as the Balfour Declaration. It acknowledged the British government's sympathy with Jewish Zionist aspirations and "viewed with favor the establishment in Palestine of a national home for the Jewish people."

The letter went on to announce the intent of the British government to achieve that objective.

From the ruins of World War I and the Versailles Peace Conference emerged the League of Nations covenant and the mandate system. Great Britain was made the mandatory power for Palestine.

The terms of the mandate were approved by the League in July 1922, but did not become official until September 1923. The mandate recognized "the historical connection of the Jewish people with Palestine," and called upon Great Britain, as the mandatory power, to "secure establishment of the Jewish national home."

To the British, the objective of the mandate administration was a peaceful accommodation in and development of Palestine by both Arabs and Jews under British control. But to Zionists, it was a welcome first step in the process of conversion of the Jewish national home into a separate political state. The issues and policies developed during the mandate years strongly influenced the State of Israel when it was proclaimed some years later.

In July 1922, Winston Churchill issued a memorandum reaffirming the Balfour Declaration. Following the Churchill Memorandum came a series of British commissions in 1929, 1930 and 1937, all formed to look at the growing problem of unrest in Palestine caused by the conflicting goals of Zionist nationalism and Arab national-

ism.

In 1927 the Peel Commission issued a report describing the Arab and Zionist positions and the British obligations to each as irreconcilable and the existing mandate as unworkable. The report thus recommended partition of Palestine into separate Jewish and Arab states.

A later commission reversed the Peel Commission findings and announced the British government position that partition was impractical. This was followed in 1939 by a British white paper which extended British rule by 10 years and projected a Palestinian government at the end of the 10-year period subject to Jewish-Arab accommodation. The white paper was totally rejected by Zionists and branded a repudiation of Balfour and mandate obligations.

David Ben-Gurion, then chairman of the Jewish Agency, best stated the Zionist position when he declared in September 1939, "We shall fight the war against Hitler as if there were no white paper, and we shall fight the white paper as if there were no war."

During those tumultuous times, the bank notes of the Palestine Currency Board were circulating in British mandated Palestine. Today these notes are highly prized and much sought after by collectors due mainly to the historical significance attached to the period. Only occasionally will you find these notes available for retail sale or at auction. When you do locate a note, it will probably be in something less than VF condition. It's been some time since I've seen such a note grading EF or better advertised for sale.

The Palestine Currency Board issued notes in seven series between 1927 and 1945. The series of Sept. 1, 1927, contains the 500-mils, 1-pound, 5-pound, 10-pound, 50-pound and 100-pound notes. All of them, with

the exception of the 500-mils, are rare.

Sept. 30, 1929, series notes feature the same denominations, the 50- and 100-pound notes being the rarest issues.

The series of April 20, 1939, contains three notes — the 500-mils, 1-pound and 5-pound. As a series, these notes are the easiest to find, although still scarce. For that reason, they are a good starting point for the Palestine collector.

Just two notes form the Sept. 7, 1939 series — the 10-pound and 50-pound bills. The 10-pound note is obtainable but the 50-pound note is quite rare.

The series of Sept. 10, 1942, and Aug. 15, 1945, are both quite short. They each contain only one note, the 100-pound bill and the 500-mils bill, respectively. The 100-pound note is rarely seen.

Patience should net one notes from the remaining series, of Jan. 1, 1944. It contains 1-, 5-, and 10-pound notes.

The 500-mils notes all portray Rachel's tomb on the face. The 1-pound notes show the Al Aqsa mosque, the famous "Dome on the Rock," the third most holy of Islamic shrines in the world. The 5-, 10-, 50- and 100-pound notes portray the Tower of Ramle.

Israel's independence in 1948 brought with it the requirement that a new currency replace the Palestine Currency Board notes then in circulation.

Prior to the establishment of the State of Israel, several banks had been established in the Jewish communities of Palestine. The largest and most important was the Anglo-Palestine Bank formed in 1903. It was one of the most active banks in financing the construction of Tel Aviv, among other new settlements.

In 1948, the Anglo-Palestine Bank became the official banker for the State of Israel. As such, it became the first of only two

banks in modern Israel's history to be granted the right to issue currency. In 1951, the Anglo-Palestine Bank changed its name to Bank Leumi Le-Israel. The Anglo-Palestine Bank/Bank Leumi Le-Israel printed Israeli paper money from 1948 to 1953.

Legislation was passed in 1954 creating the Bank of Israel, the second bank to be granted the right to issue currency. The Bank of Israel, acting in its capacity as the central bank, then became the exclusive issuer of bank notes in Israel. The bank also acted as the government's fiscal agent, licensing and regulating commercial banks. The Bank of Israel began printing notes with the series of 1954 and has produced several series since then.

In order to trace the development of Israeli bank note designs from 1948 onward, it is helpful to classify them by four distinct stages of development.

The first stage covers the Anglo-Palestine Bank/Bank Leumi Le-Israel period of 1948 to 1953. From a purely descriptive point of view, these notes are the plainest of all the series. The 50-mils and 100-mils notes (Pick 6 and 7), printed in 1948, are nick-named "carpet notes" due to their strong resemblance to Persian carpets.

Along with the 50- and 100-pruta notes, printed in 1952, these notes are among the physically smallest notes ever printed in Israel. The 500-mils thru 50-pound notes, printed by the American Bank Note Company for the Anglo-Palestine Bank Limited, are larger and somewhat more ornate, but are still considered quite plain when compared to later issues.

Bank Leumi Le-Israel issues of 1952 (500-prutah, 1-pound, 5-pound, 10-pound and 50-pound) follow much the same design pattern as the Anglo-Palestine Bank issues. However, what

these notes may lack in design, they more than make up for in collector value. The Anglo-Palestine Bank Limited 50-pound note (Pick 18) is the rarest of all regular Israeli issues.

The series 1953 250-pruta note (Pick 13) appears to be a transition note between stage one and stage two. The note has a plain face, much like the earlier issues, but for the first time, the back displays a pictorial scene, in this case the Sea of Galilee with Arbel mountain in the background.

Stage two consists of the 1955 printing of the first Bank of Israel notes. The design pattern shifts from the simple designs of stage one to designs dominated by landscapes. The 500-pruta note displays an ancient synagogue. The 1-lira shows a landscape in Galilee; the 5-lirot portrays a desert landscape; the 10-lirot pictures a Plain of Jezreel landscape; and the 50-lirot a road winding between two mountains.

From the landscape scenes that dominated stage two, the Bank of Israel began printing notes with vignettes showing people in the issue of 1958. Like the 1955 issues, these stage three notes were printed in five denominations.

The ½-lira note features a female soldier carrying a basket of fruit. The 5-lirot shows a worker in front of a factory, the 10-lirot has a scientist in his laboratory and the 50-lirot features a boy and a girl with a village scene in the background.

Stage four began with the 1968 issue of 5-, 10-, 50- and 100-lirot notes and continues to the present. These notes mark the transition to the portrayal of actual personalities on the face of the notes, individuals who made significant contributions leading to the establishment of the State of Israel. Among those so honored are Theodor Herzl, Chaim Weizmann, Golda Meir,

and David Ben-Gurion.

Dr. Theodor Herzl was one of the early catalysts for the Zionist movement. While living in Vienna, he wrote his famous *Judenstaat* (The Jewish State), which called for the establishment of a separate Jewish state.

Chaim Weizmann, a Russian-born chemist who spent much of his early life in England, was elected the first president of Israel.

David Ben-Gurion served as the new nation's first prime minister.

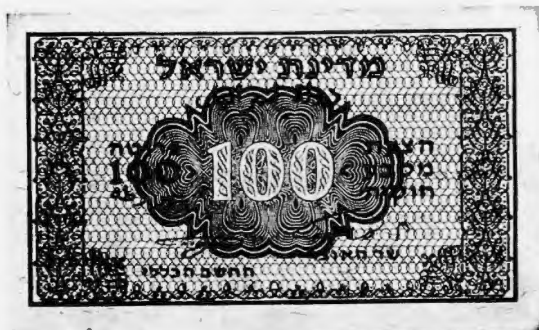
Golda Meir became Israel's first and only female prime minister in 1969.

Unlike the Anglo-Palestine Bank/Bank Leuni Le-Israel

issues of 1948 to 1953, the Bank of Israel issues are, as a rule, readily obtainable, although there are some scarce pieces. The series 1955 issues are the toughest to obtain with the 50-lirot note (Pick 27b) being the scarcest of the group. However, with some perseverance, a collector should be able to put together a nice collection of Israeli notes covering the entire spectrum of issues.

The collector of Palestine and Israel paper money may also broaden the scope of his or her collection by including other fiscal instruments such as checks, private script, kibbutzum money and Israeli military items.

Typical of the first stage of Israeli bank notes after independence is the 100 pruta 1952 issue nicknamed the "carpet notes" because of their similarity to Persian carpets.



Landscape scenes dominate stage 2 notes such as these 1955 10 and 50 lirot issues.





A generic female soldier and an Israeli fisherman are typical for stage 3 bank notes of 1958.



Stage 4 bank notes beginning in 1968 depict famous Israeli personalities.



REPRINTED FROM THE BANK NOTE REPORTER

CAESAREA

COMMEMORATIVE COIN



CAESAREA COMMEMORATIVE COIN

Located on the Mediterranean coast south of Haifa, the ancient maritime city of Caesarea was built in 20 BCE by Herod the Great in honor of Caesar Augustus. The historian Josephus vividly describes Caesarea's splendors: the palace, temple, amphitheater, hippodrome, port, aqueducts, and other monumental structures, (Antiquities XV, 9, 6).

Caesarea figured prominently in the lives of early Christians such as Philip the Evangelist (Acts XXI, 8), Peter and Paul. It was in Caesarea that the Jewish revolt against the Romans began in 66 CE. During the Bar Kochba rebellion in 132 CE, several Jewish sages were tortured to death in Caesarea, including the famous Rabbi Akiva (after whom the nearby town of Or Akiva is named).

Caesarea thrived once again during the Crusader period. The city was rebuilt and the harbor was fortified. Successively captured by Baldwin I, Saladin, and Richard the Lionheart, Caesarea was finally demolished by the Mameluke Sultan Bibaras in 1265.

The modern visitor to the reconstructed archeological site will discover the remarkable remains of every period in Caesarea's illustrious history. The Roman amphitheater today hosts regular live concerts and performances. The whole area has been developed into a modern tourist center, including a luxury hotel, golf course, restaurants, bathing beach and vacation homes.



Description of the Coin

Reverse: A graphic depiction of the archeological ruins in Caesarea; Capital of a pillar, decorated with a Menorah, from the Jewish Synagogue. The Amphitheater, Crusader Fortress, ancient port and Roman Aqueduct. The word "Caesarea" in Hebrew and Latin characters.

Obverse: The nominal value — 5 New Sheqalim (gold coin); 1 New Sheqel (silver proof coin); $\frac{1}{2}$ New Sheqel (silver B.U. coin) in Hebrew and Latin characters; Emblem of the State of Israel. "Israel" in Hebrew, English and Arabic, and the date of issue — 1988-התשמ"ט.



Edge: 12 sections, alluding to the 12 Tribes of Israel.

Design: Gideon Keich

Gypsum Models: Tidhar Dagan

Minting: Gold — Royal Canadian Mint, Ottawa; Silver Proof Coin — Mint of Stuttgart; Silver B.U. Coin — La Monnaie de Paris

The Proof coins marked with Hebrew letter "mem" (מ) are minted with frosted relief on a brilliant background. The B.U. coin marked with Star of David ☆ is minted with a uniform finish. Alternatively, the three coins are available as a set, presented in an attractive display case.

All Corporation profits are earmarked for nature preservation and improvement of the landscape of Israel.

Festive Flowers

State Medal



Vase of Flowers

Late nineteen-fifties, nineteen-sixties,
oil on canvas.

Flowers – in vases and heaped on carts – were among the favorite themes of Mané-Katz, the artist for whom color was a main means of expression in his works. His bouquet of flowers, which fills most of the picture, is painted in strong and dramatic colors. The plasticity of the subject is achieved through rugged texture and thick layers of color. Through the stylistic richness and theoretical simplicity of the colors, the flowers are an expression of the artist's optimism and his love of life.



Mazeitov
State Medal

The Double-Bass Player

Bronze

This sculpture is one of a series of popular Jewish musicians, which Mané-Katz, the folkloric Jewish artist, most liked to sculpture and paint. Mané-Katz, who only started sculpturing at the age of 46, shaped his works in gypsum, which was afterwards cast in bronze. The Double-Bass Player, like the rest of his sculptures, is expressive, showing full movement, twisting lines and rugged texture. The musician in this sculpture is completely engrossed in his melody and this effect is achieved as the player and his instrument are interwoven as one.

Judaean history is traced with coins

by John L. Barton

Ancient Judaea lay between two great powers: Egypt to the South and West and Syria to the North and East; it served as a convenient battlefield and a pawn of power politics. This was already an old story when Nebuchadrezzar, the famous Old-Testament King of Babylon, took the land from Niku II of Egypt around 600 B.C. The Jews began to agitate and conspire to achieve their national liberty; about 586 B.C. they rebelled openly against Babylon. Nebuchadrezzar, infuriated, laid Jerusalem to waste and led the Jews into the "Babylonian Captivity," which ended only in 538 when Cyrus of Persia conquered Babylon and returned the Jews to their homeland. In a few decades they had built the "Second Temple" which stood until the reign of Herod the Great and was already antique when the young Alexander of Macedon stood before the city gates of Jerusalem and accepted the city's surrender from a delegation of priests.

Alexander's death in 323 B.C. and the subsequent partitioning of his vast empire brought about a chronic power struggle between the Ptolemaic dynasty in Egypt and the Seleucid dynasty in Syria. Judaea remained an Egyptian dominion from 312 until 198 B.C., when Antiochus III of Syria achieved a decisive military victory over Ptolemy V and absorbed Judaea into the Seleucid Empire. Antiochus IV, however, first drove the Jews to revolt through absurdly high rates of taxation and then, in retribution of the revolt, attempted to expunge the Jewish religion and culture and replace them, compulsorily, with Hellenistic ideas and religious principles. It was against this background that the family of revolutionaries surnamed Hasmonai came to dominate

the land of Judaea, and eventually struck the earliest Jewish coins.

The Hasmonian revolt began ca. 167 B.C.; it was a guerrilla war until Judas Maccabee, the son of the patriarch Matthias, allied himself with Rome and brought his forces into the open as an organized army. He captured Jerusalem against overwhelming odds. Later, when he was killed in battle, his brother Simon became high priest, general, and effectively king.

The coins of the Hasmonian dynasty are all small bronzes (see Figure 1). They often exhibit a

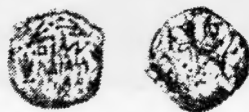


Figure 1: A small bronze of Jonathan Hyrcanus II, ca. 63-40 B.C.

remarkable epigraphical archaism thought to derive from ancient Hebrew manuscripts in the library of the Temple at Jerusalem. The use of such archaic letter-forms would have been a gesture both traditional and patriotic in nature. On the other hand, the images displayed on the coins are not always Hebrew in character; the anchor found on coins of Alexander Jannaeus is a Seleucid device, and other devices -- sun-wheels, for example -- have no relationship to Judaism that we now know of.

Alexander Jannaeus, the grandson of Simon Maccabee, seems to have been the first Hasmonian king to strike coins. After his death in 76 B.C., a generation of civil wars and

intrigues culminated in the installation of Herod, son of Antipater the Idumaeen, as King of Judaea by the Romans in 37 B.C. Herod ruled as a vassal of Rome for 34 years. It was at this point that the numismatic currents of the Roman Empire and of the Hellenistic world of Judaea began to mix.

Herod replaced the old Temple of Jerusalem with a new structure; and like the Roman eagle he had placed above the new temple's huge gate, the coins of his reign must have been an affront to the Jewish people. Their legends are exclusively Greek; their devices are usually of Roman derivation, and in no case are they specifically Jewish.

When Herod died in 4 B.C., the people of Judaea rose up in a rebellion (the "War of Varus") which was ruthlessly put down by the Romans and their allies, the Nabathean Arabs. Herod's former kingdom was divided among his sons. Herod Philip became "tetrarch" of principally non-Jewish regions; his coins bear the effigies of the Emperors Augustus and later Tiberius. Herod Antipas (Tetrarch of Galilee and Peraea) confined his coin-types to innocuous symbols -- palm-branches, wreaths, and a palm-tree which foreshadows the bronzes of the Second Revolt. Herod Archelaus, cruel and incompetent, was banished by his Roman mentors in 6 A.D. and replaced by the first Roman Procurator. His coins had borne galleys, wreaths, a double-cornucopia derived from the coins of Ptolemaic Egypt, an anchor taken from the earliest Hasmonian coins, and a bunch of grapes that reappeared 130 years later on denarii of the Second Revolt.

Until now, there had been no silver or gold coinage struck by a Jewish ruler. Coins in these metals came into Judaea from Tyre, Rome itself, Alexandria, Antioch, Pergamum, and smaller cities all over the eastern Empire. It was the business of the

moneychangers to streamline commerce by buying and selling all of these foreign currencies.

The coins of Roman Procurators are again bronzes, about 16mm in diameter, with Greek legends and types often taken from the Roman religion. They include the famous coins of Pontius Pilatus, struck in 29, 30 and 31 A.D.

When Caius Caligula became Roman Emperor in 37, the lands of the recently deceased Herod Philip were given to one of Caligula's friends, Herod Agrippa, a grandson of Herod the Great. Herod Antipas was exiled to Gaul in 39, and his territory was added to Agrippa's. Finally, when Caligula was murdered, Agrippa became the ruler of all Judaea; his old friend, the neglected Claudius, had been made Emperor, and Agrippa's elevation to the old throne of Herod the Great followed naturally.

When Herod Agrippa I died in 44 A.D., his son, Agrippa II, was only seventeen-years-old, and the Romans installed a procurator in his place. By the early years of Nero's reign, however, he had been given a large section of the country to administer. His pro-Roman sympathies kept him in power until he died, in 95 A.D. Agrippa II's coins depart from the usual arrangement of small bronzes; although all his coins are of bronze, some are as large as 30mm, and a few of them even bear Latin legends. Most, including issues struck both before and after the First Revolt, bear the portrait of the Roman Emperor.

The reinstitution of procuratorial government after Agrippa I's death began a process of deterioration in the relations between the Jewish people and their governors that culminated in the great uprising of 66-70 A.D. known as the First Hebrew Revolt Against Rome. In its first month all the pent-up injustice and xenophobia of a century of foreign rule and exploitation were let loose. Jews

slaughtered gentiles, Romans especially; gentiles slaughtered Jews; Jews slaughtered each other. "For Humanity was become so dangerous a crime," says Josephus, "that it was Death even to shew a Tenderness for the Memory of those that were gone."

Simultaneously, however, there occurred an upsurge of ethnic and religious pride among the Jews. Some faint echo of this is preserved in the rare and beautiful coinage of the First Revolt. These pieces form a series of remarkable internal self-consistency, and an almost modern design contrasted with deliberate archaic epigraphy. Like the Tyrian shekels they were meant to supplant, the Jewish shekels, and their fractions, were struck on the Phoenician weight-standard, a shekel equalling ca. fourteen grams.



Figure 2: A shekel of the First Revolt, dated "Year One."

The silver coins of the Revolt (the first Jewish silver coins) bear as their types a chalice and a device variously interpreted as a pomegranite fruit or triple lily (see Figure 2). Shekels exist for all five years of the revolt, although those dated "Year Five" are extremely rare. Half-shekels are known with the dates Year One through Year Four; and there is a unique quarter-shekel date Year One, and another dated Year Four. The legends on the silver coins are very consistent, giving the denomination on the obverse (in archaic Hebrew script) and on the reverse the assertion, "Jerusalem is Holy" (Year One) or

"Jerusalem the Holy" (all other years). Well-preserved examples of the shekels often exhibit a faceted edge, laboriously hand-hammered and unique in ancient coinage.

The bronze coins of the First Revolt are well-coordinated in design with the silver. In the large and middle denominations, the triple-lily or triple-pomegranite motif of the silver is repeated in a palm-tree between two baskets of fruit and a *lulav* (bundle of sticks used in the temple) between two *ethrogs* or citrus fruits (see Figure 3). The

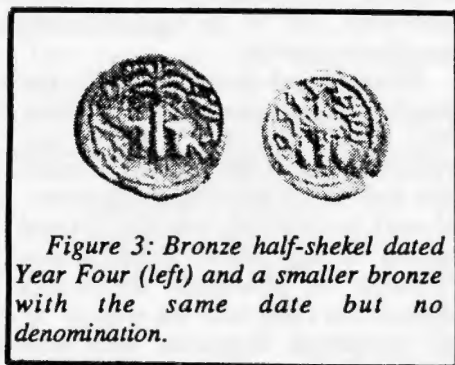


Figure 3: Bronze half-shekel dated Year Four (left) and a smaller bronze with the same date but no denomination.

smallest denomination, the familiar small bronze that goes back as a denomination to the Hasmonians, bears an amphora and a vine-leaf. Rarity in these bronzes is directly proportional to size, the largest denomination being extremely rare. The bronze and silver coins of the First Revolt fit so well into a system that one tends to think of this monetary system as having been conceived and supervised by one man, or by a closely coordinated committee of elders.

When Rome's legions began to close in on Jerusalem, the Jews -- who had been fighting among themselves almost as much as against foreigners -- banded together to fight for their lives. The Roman conquest of Jerusalem that followed was a carnage on the scale of the earlier sack

of Carthage. Hundreds of thousands of Jews were killed; scores of thousands were sold into slavery or destined for gladiatorial combats. Herod's grandiose temple, just completed in the mid-60's, was burned to the ground; its most sacred implements were paraded through Rome's streets and the event was commemorated in stone on the Arch of Titus, and in gold, silver, brass and copper on the Roman coinage.

This "Judaea Capta" coinage was struck during the reigns of Vespasian and Titus. Commonly, the obverse bears the usual portrait and title of the Emperor, and the reverse illustrates a Jewish captive or captives standing or sitting next to a palm-tree, the symbol of Judaea. The

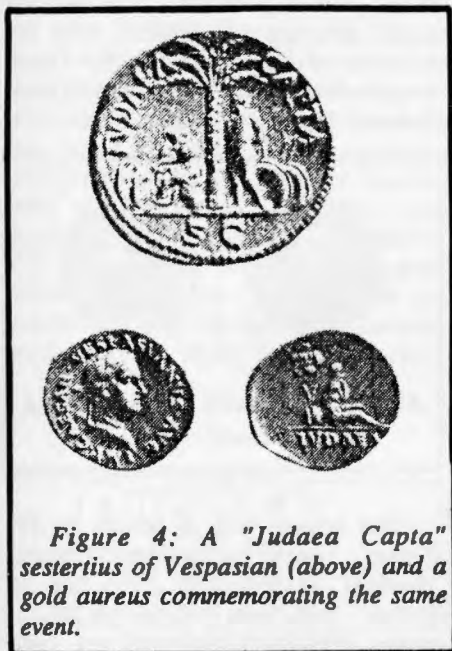


Figure 4: A "Judaea Capta" sesterlius of Vespasian (above) and a gold aureus commemorating the same event.

legend, on larger coins, is IVDAEA CAPTA; on some smaller coins, this is abbreviated simply to IVDAEA (See Figure 4). Other Roman coins of the period allude to the victorious war against the Jews without referring to it specifically; these generally show Victory or a military trophy.

Few coins that bore on the Jews were minted by the Romans after the reign of Titus. During Domitian's reign, however, the heavy tax that was laid on the Jews after the First Revolt was collected in ways that today would be called brutal and extortionate; Nerva, upon his accession to the throne; decreed an end to the "fiscal calumnies" associated with the collection of these taxes; he does not seem to have abolished the tax itself. Nevertheless, a sesterlius was struck to commemorate the imperial beneficence.



Figure 5: the "FISCI IVDAICI CALVMNIA SVBLATA" sesterlius of Nerva.

On its reverse is a palm-tree, surrounded by the legend "FISCI IVDAICI CALVMNIA SVBLATA" (see Figure 5). This is today a very rare coin, particularly in high grade.

Those Jews who had survived the destruction of Jerusalem in 70 had spread all over the Empire, and swelled existing Jewish colonies in Cyprus, Cyrene, Egypt and elsewhere with their numbers. During Trajan's reign the old conflict boiled up again, this time in several localities at once (ca. 115-116 A.D.). The fighting, as always, was to the death. Cyrene fell to the rebels, as did parts of Egypt. Riots broke out practically everywhere Jews were to be found in large numbers. The "War of Quietus," as it came to be known, was not crushed until Trajan died and Hadrian became

emperor. Hadrian's first experiences as supreme administrator were thus military measures against the Jews. Perhaps it was this that later led him to proclaim a shrine to Jupiter on the ruined site of Herod's temple (130 A.D.) and to outlaw circumcision and public instruction in the Law of Judaism (131).

It is not clear whether Hadrian announced his intention to rename Jerusalem "Aelia Capitolina" before the second uprising, thus precipitating it, or whether its origins were more diffuse, and his decree took the form of a reprisal after the revolt was crushed. At any rate, a Jewish leader who called himself Simon Bar-Kochba ("Son of a Star") proclaimed himself the messiah and in 132 led the Jews of the Holy Land against Rome's power once again. The Roman army in Judaea -- no small force since Vespasian's time -- suffered heavy losses at first, so great was the zeal and determination of the insurgents. But, as in many wars, the greatest determination was in the long run no match for



Figure 6: A tetradrachm of the Bar-Kochba War, believed to illustrate Herod's Temple.

overwhelming numbers and resources.

The coins of the Second Revolt are quite unlike those of the First, not least in that they are struck directly over other coins. This restriking over cold planchets wore out the Jewish dies quickly and produced coins on which the undertype is clearly visible beneath the new design. One can see this best in the denarii of the Second

revolt, on which the familiar profiles of Vespasian, Trajan and Hadrian can often be seen, flattened along with bits of Greek or Latin legend.

In the coinage system of the Second Revolt there are many more types and varieties than in that of the First. The logical progression and conservative adherence to a few types that characterize the First Revolt's coinage are much less evident here; this and the technique of overstriking coins out of circulation implies a much stronger sense of crisis at the mint and a much more precarious situation than in the First Revolt.

The silver tetradrachms of the Bar-Kochba War are impressive coins which show us a building believed to be Herod's temple -- in ruins since 70 A.D. (see Figure 6). The reverse types, an *ethrog* and *lulav*, echo the bronzes of the First revolt. These tetradrachms exist with dates (Year One and Two only) and undated.



Figure 7: Denarii of the Second Revolt.

The denarii bear a wealth of different types including wreaths, musical instruments, bunches of grapes, jugs, and palm-branches, in many different combinations (see Figure 7). Like the tetradrachms, they exist undated, or with the dates Year One or Year Two. As with the tetradrachms, dated specimens tend to be scarcer and more expensive in the market.

Large bronze coins were struck, with dates during the first two years of the Revolt, but not after (see

Figure 8a). Medium bronzes with the types of a vine-leaf and a palm exist both dated and undated, the latter being the only coins of the Second Revolt that can be called common (see *Figure 8b*). Small (ca. 20mm) bronzes inscribed "First Year of the Freedom of Israel" also bear the name of "Eleazar the Priest," an enigmatic figure (see *Figure 8c*). His name, however, appears only on coins of this first year. These are quite scarce, but undated small bronzes of similar appearance exist, and are much more common.

The reader would probably now expect a section on the Roman victory coinage, struck to commemorate this latest blood-letting. The Roman state, however -- perhaps on the initiative of Hadrian himself -- seems to have forbade the issuance of any sort of commemorative coin or medallion bearing on the Second Hebrew Revolt. Vespasian's triumph of 70 A.D. must have appeared compromised by the War of Quietus and voided entirely by the new uprising of 132. Hadrian, therefore, did not celebrate. He made it a capital crime to teach the Law, dissolved the council of Jewish elders at Jamnia, and sent the Jews forth into their

millenia-long Diaspora - just as Judaism's offspring, Christianity, was beginning its slow rise to power over half the world.



Figure 8: Large, medium, and small bronzes of the Second Revolt; the small piece is struck in the name of Eleazar the Priest.

*Reprinted by
permission*

THE CELATOR

P.O. Box 123
Lodi, WI 53555

**PLEASE
PLEASE
PLEASE
PLEASE
PLEASE**

... are you moving?
... Help us keep AINA
mail reaching you.
... Notify AINA of your
address change

5150 WEST COPANS ROAD
SUITE 1193
MARGATE, FLORIDA 33063

Concentration camp copy

O. E. "DUSTY" ROYER

FROM THE BANK NOTE REPORTER

While making the rounds of antique shops in St. Joseph, Mo., several weeks ago, I ran across what was supposed to be a 50-pfennig note from the concentration camp at Oranienburg.

It was packaged in a paper frame with a sticker stating, "souvenir of World War II." The "note" is glued to a card stock back so that the reverse of the note is not visible.

The note appears to be a photo type copy and is dull black in color. The real notes are dark chocolate brown and have writing on the back as well as a serial number — at least all of the ones I have seen (21).

I purchased the note in an effort to find out what I could about it. I removed the paper frame and soaked the note for about two hours. Even after this length of time, the note still had to be peeled from the card stock backing. Apparently the type of glue cannot be neutralized by water.

With the card stock removed, I could see the back was blank.

I'm sure the antique dealer knew nothing about the note and

thought it was, indeed, a WWII souvenir. The price of \$15 will not hurt most collectors if they happen to get one of these by accident, but what about the unsuspecting coin dealer who sells one of these to a customer and doesn't know the difference? Or for that matter, how many paper money dealers know what the genuine notes from this infamous camp are supposed to look like?

I at first thought this was an isolated incident until a friend of mine here in St. Louis (who had only been collecting for about a year) called and told me that he had found a small hoard of rare German concentration camp notes. He went on to say that he had gotten them from an antique dealer here in town. I contacted the dealer and could only find out that they were bought from a person passing through town.

My reason for bringing this to your attention is that apparently someone is selling these to antique shops here in the middle west and sooner or later they will find their way into collectors' hands at a price far in excess of the \$15 "antique" price.



A Dutch Dowery Medal

by Edward Schuman

Marranos, of Spanish and Portuguese origin, became attracted to Amsterdam about the middle of the 16th century since little inquiry was made as to their religious beliefs. By the year 1602, a group of Sephardic Jews arrived in the city and apparently held religious services in a private home. Prominent in the community was Samuel Palache, the ambassador of Morocco to the Netherlands and his family, who lived in Amsterdam as professing Jews. They did much to assist the Jews to settle in the country.

Increasing numbers of Marranos from Spain and especially Portugal found refuge in Amsterdam, which was now becoming one of the most important international commercial centers. While the Reform Church opposed the settlements, the civic authorities favored it. As a result, the newcomers, though not formally recognized as citizens, enjoyed religious freedom, and protection of life and property.

By the year 1608, two organized congregations were formed. Beth Jaacob (Casa de Jacob) and Neveh Shalom, which was organized by a group of extremely wealthy Marranos. Both congregations cooperated in the establishment of a religious school called Talmud Torah, and a society for providing dowries for poor Jewish brides. Sephardic custom was that a dowery should be provided to the bridegroom from the bride's family upon marriage.

As a result, the Dotorfonds, (Santa Companhia de Dotar Ophas e

Donzellas) commonly called "Sortes" was formed in 1615. It was founded by Rabbi Jozef Pardo and still remains of great importance to the Portuguese Jewish community of Amsterdam. Although there were but twenty members at its inception, by 1683 membership had grown to more than 400, and owned a capital in excess of fl 50,000.

Each year, at the festival of Purim, on the second day of the festival, this age old ceremonial is observed. The council of the Brotherhood, standing before the ark in the synagogue, chooses by lot a certain number of maidens to whom a marriage dot is presented. One of the conditions on acceptance, is that the marriage shall be celebrated with a Sephardic Jew. In recent years, the opportunity has also been given to deserving young men.

The medal illustrated was struck on the occasion of the 300th anniversary of the founding of the organization in 1915. It is minted in both silver and bronze. The obverse portraits young girls receiving a dowery gift. The inscription around the rim "Serite Ad Justitiam Vobis Metite Moidulo Benignitatis". The reverse has the name of the organization around the rim. In the center are the dates 14 Adar 5375 — 12 Februari 1615 — Amsterdam — 14 Adar 5673 — 28 Februari 1915. It is listed as being in the collection of the Jewish Historical Museum in Amsterdam, although it is possibly in private collections as well. The illustration was obtained from

"Jewish Medals in the Netherlands"
by Dr. Arthur Polak. Future issues
of the SHEKEL will illustrate, as

well as provide the historical
background on many of these
poignant medals.



Dedication of the new Sephardi synagogue, 1675. An engraving by Bernard Picart in 1721.



**NINTH ANNUAL FALL
GREATER NEW YORK
NUMISMATIC CONVENTION**

Held Simultaneously with
the Convention of
**THE AMERICAN ISRAEL
NUMISMATIC ASSOCIATION**
Sept. 8th 9th and 10th 1988
OMNI PARK CENTRAL HOTEL
7th Avenue at 56th Street

Two Session

**CONVENTION AUCTION
CONDUCTED BY *Stacks***

Thurs.-Fri. 6:30 P.M.

FEATURING

The "Herbert Oechsler"
Collection of Early U.S. & Ancients
MEDALS EXONUMIA AUCTION

Collector's Auctions

Sat. Sept. 10th 12:00 Noon

CONVENTION HOURS:

Thu. & Fri. 10:00 A.M. — 7 P.M.

Sat. 10:00 A.M. — 5 P.M.

SECURITY BY

JOHN C. MANDEL SECURITY BUREAU

EXHIBITS — BOURSE — EDUCATIONAL FORUM

For further information:

MOE WEINSCHEL

P.O. Box 277, Rockaway Park, NY 11694, (718) 634-9266

**YOUNG NUMISMATIST PROGRAM
BY LARRY GENTILE SR.**

Public Auction...

The best way to sell a collection of rare coins. And Stack's is the best auctioneer for selling rare coins.

- STACK'S has successfully conducted Auction Sales for over 50 years.
- STACK'S has the most active mailing list of rare coin buyers. In fact, thousands of prospective buyers receive catalogues for each sale.
- STACK'S catalogues have set a standard of quality and presentation unexcelled by any other auctioneer.
- STACK'S conducts its Public Auction Sales in New York City—"The Coin Capital of the World."
- STACK'S offers you at least eight different sales dates throughout each year.
- STACK'S offers you the most active auction program in America.

If you are thinking of selling... think of Stack's.

Contact: Harvey Stack, Norman Stack or Lawrence Stack



123 West 57th Street, New York, N.Y. 10019
(212) 582-2580

America's Oldest and Largest Rare Coin Dealer